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Benefit of the Day

A Collection of Beneficial Writings for each Day of the Month

Dār At-Tibyān Sisters

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله

أما بعد

السلام عليكم ورحمة الله وبركاته

Allāh, Mighty and Exalted, says to those who take heed:

“By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.”

[Al-‘Asr : 1-3]

In his Tafsīr, Ibn Kathīr mentions, “(By al-Asr) That is, the ages during which the deeds – both good and bad – of the sons of Ādam, `alayhis-salām, take place. Allāh swears by [time], that man is in Khusr, which means in loss and destruction.

(Except those who believe and do righteous good deeds) So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.
(And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.
(And recommend one another to patience) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.”

And ‘Abdullāh bin al-Mubārak recorded in az-Zuhd [p. 51] that al-Hassan al-Basrī said, "I saw those people [the salaf] and how they were more careful about their time than about their Dirhams and Dinārs [i.e. their money].”

So we Muslims live in an age where our time is discarded thoughtlessly, when time is, in fact, the currency with which we buy safety and bliss in the Hereafter. We, the sisters of Dār at-Tibyān, in the effort to benefit from our time, increase our good deeds, and recommend one another to the Truth and to patience, present our brothers and sisters in Islām with the first issue of the second volume of the ‘Benefit of the Day’ Magazine consisting of short, beneficial lessons and reminders – one for each day in the month - which we hope will add to your knowledge, help you use some of your free time beneficially, and assist you in your accumulation of good deeds.

We ask Allāh to accept this effort from us, to bless it, and to allow us to continue in what is pleasing to Him, Āmīn.

و صلى الله على نبيينا محمد و على آله و صحبه و سلم

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~ Witr Prayer ~

`Ali (bin Abu Tâlib) (May Allâh be pleased with him) reported: The Witr prayer is not obligatory as the prescribed Salât (prayers), but the Messenger of Allâh (PBUH) observed it as his regular practice (Sunnah). He (PBUH) said, "Allâh is Witr (single, odd) and loves what is Witr. So perform Witr prayer. O followers of Qur'ân, observe Witr (prayer)."
[At-Tirmidhi and Abu Dâwûd].

Commentary: "**Witr**" literally means odd number. "Allâh is Witr" means He is One in Attributes and Actions and has no equal. Witr prayer is also called Witr for the reason that it is performed in one, three, five and seven Rak`ah. It is not permissible to perform it in an even number, like two, four, six, eight etc. Thus, we learn from this Hadîth that Witr is not Fard and Wâjib but Sunnah Mu'akkadah (**compulsory**). But it would not be correct to show any slackness in performing them to this reason because every Muslim should do his level best to follow the Sunnah of the Prophet (PBUH).



thursday/2 muharram 1429 / 10 january 2008

"If you are unable to **benefit** your brother,
do not **harm** him, and if you cannot **give** to him,
do not **take** from him."

[Ibnul Jawzi]

~ The People of Innovations ~

Shaikh Al-Islâm Ibn Taymiyyah says:

"The leaders of innovation inflict more damage upon the Ummah than sinners. That is why the Prophet, salla Allâhu 'alaihi wasallam, ordered the killing of the Khawârij and warned against the killing of the unjust followers." (Majmoo' Al-Fatâwa 7/284)

Shaikh Al-Islâm Ibn Taymiyyah said:

"The principles of innovation were based on the refutation of Sunnah principles using doubt and whims, like Iblees (Satan) when he doubted Allâh's commands according to his whims." (Majmoo' Al-Fatâwa, 3/286-287)

Shaykhul-Islâm Ibn Taymiyyah - rahimahullaah - said:

"When some people asked Ahmad bin Hanbal (d.241H) that they felt uneasy about (criticizing people) by saying that such and such is this, and such and such is that, he replied: "If I were to remain silent, how would the ignorant ones know the authentic (narrations) from the inauthentic?" Similarly, the innovators who introduce heretical writings which oppose the Qur'ân and the Sunnah, and those who innovate in matters of worship, then explaining their true condition and warning the Ummah against them is an obligation by the unanimous agreement of the Muslim Scholars. In fact, when Imâm Ahmad Ibn Hanbal was asked whether a person who fasted, prayed and secluded himself in the mosque for worship was dearer to him than a person who spoke out against Ahlul-Bid'ah (the people of innovators), he replied: "When he fasts and prays and secludes himself, then he does so for the benefit of his own self. However, when he speaks out against the innovators, he does so for the benefit of the Muslims in general, and this is more virtuous." So it is clear that opposing the Innovators is of general benefit to the Muslims and is considered one of the types of Jihâd in the path of Allâh. Since purifying the Religion of Allâh, and its minhâj (methodology), its Sharee'ah, and defending it from their attacks and that of their enemies is a collective obligation - a fact which is agreed upon by the Scholars. For if Allâh did not raise up some people to repel the harms (caused by) others, then the Religion would become corrupted. Indeed, this type of corruption is even greater than the corruption resulting from the disbelievers conquering the Muslims. This is because when the disbelievers conquer the Muslims, they do not corrupt their hearts nor their Religion, except after some time. Whereas the innovators corrupt the hearts from the very outset."

Majmoo'ul-Fatâwâ (28/231-232)

Shaikh Al-Islâm Ibn Taymiyyah:

"Among the innovators, there are the hypocrite and the atheist; these are non-believers. This type of people is found more among the Rafidites (a Shi'ite sect) and Al-Jahamiyyah (a sect who denies Allâh's attributes, among other serious deviations). Their leaders were known to be hypocrites and atheists. However, among those who innovate is that who is a believer but has some degree of ignorance and injustice which has led him to deviate from the Sunnah. Such person is not a Kâfir (a disbeliever) nor a hypocrite. He may be sinful or disobedient but he might as well be forgiven and excused because he has mistakenly misinterpreted the issue." (Majmoo' Al-Fatâwâ 3/353)

Ibn Al-Qayyim, rahimahu Allâh, said about the innovators:

"If you look at innovators you will find that they are different, divided into sects and as far as worshipping is concerned, you will not find that two of them are adopting the same method. They would introduce innovations to each other. More than that, you will find that their innovations culminate into disbelief. For instance, you will find the son accusing his father of disbelief, the brother accusing his brother of disbelief, and the neighbour accusing his neighbour of disbelief. They are in constant conflict and hate each other, their differences cost them their lives and their discourse has never been common."

(Mukhtasar Al-Sawâ'iq Al-Mursalah, 2/425).

saturday | 4 muharram 1429 | 12 january 2008

~ Knowledge and Revival ~

The Prophet(Saw) Said:

"He Whom Death Overtakes While He Is Engaged In Acquiring Knowledge, With a View Of Reviving Islaam With The Help Of It, There Will Be One Degree Between Him and The Prophets In Paradise"

Narrated By Imam Hassan al-Basri (Rh)
[Tirmidi, Hadith Number 249]



sunday | 5 muharram 1429 | 13 january 2008

The Other Fire Kept My Mind Busy..

A fire once broke out in a house where 'Ali bin al-Husayn* – may Allah have mercy on him – was prostrate in prayer. He didn't raise his head until the fire went out. When asked about this he said:

"The other Fire kept my mind busy."

- Adh-Dhahabi in *Siyar A'laam Al-Nubalaa'* under the biography of 'Ali bin al-Husayn, Zayn Al-'Aabideen.

* 'Ali bin al-Husayn, known as Zayn Al-'Aabideen for his devout worship, was the great-grandson of the Prophet – Allah's peace and blessings be upon him. He was the only surviving son of al-Husayn, son of 'Ali bin Abi Taalib – may Allah be please with them.

~ Woe Unto You, O Dinâr ~

There is an interesting story related about Dinâr Al'Ayyâr. Dinâr had a righteous mother who would constantly advise him to repent for his wayward, sinful existence, but as much as she tried, her words had no positive effect on him whatsoever. Then, one day, as he was walking by a graveyard, he stopped to pick up a bone; he was shocked to see how it crumbled and turned to dust in his hand. The sight of that bone had a profound effect on Dinâr. He began to think about his life and his past sins, and then he exclaimed, "Woe unto you, O Dinâr, you are going to end up like this crushed bone, and your body will turn into dust." All of his past sins then flashed before his eyes, and he made a firm resolve to repent. Turning his gaze towards the sky, he said, "My Lord, I now turn to You in complete submission, so accept me and have mercy on me."

With a completely changed heart and state of mind, Dinâr went to his mother and said, "Mother, what does a master do when he captures his slave, who had run away from him?" She said, "(To punish him,) the master then provides him with coarse clothing and low-quality food; and he ties his hands and feet, so that he does not make another attempt to escape." Dinâr said, "Then I want a garment made of coarse wool, low-quality barley, and two chains. Mother, do with me which is done to a runaway slave: Perhaps my Lord will, upon seeing my humiliation and humility, have mercy on me." Seeing that her son was adamant and resolute in his quest, she complied.

At the beginning of every ensuing night, Dinâr would begin to cry and wail uncontrollably. And he would repeat the words: "Woe unto you, O Dinâr, do you have the power to withstand the Hell Fire! How brazen you have been to have led a life that has made you deserving of the anger of the All-Mighty!" He would continue upon that state until the morning. Turning wan and pale, Dinâr's body slowly wasted away. Not being able to bear seeing him in that pitiable state, his mother said, "My son, be easy on yourself." He answered, "My mother, let me remain tired for a short while, so that perhaps I can achieve long term comfort later on. For tomorrow, I will be waiting a long time before my Majestic Lord, and I do not know whether He will order me to go to places of beautiful shade or to places of unspeakable horror."

She said, "My son, at least rest for a while." He said, "It is not present rest or comfort that I am seeking out. Mother, it is as if I see you and other people being led tomorrow towards Paradise, while I am being led towards the Hell Fire along with its inhabitants." She left him then, and he returned to crying, worshipping, and reciting the Quran. One night, as he was reciting the Quran, he came across these verses:

"So, by your Lord (O Muhammad), We shall certainly call all of them to account, for all they used to do." [Quran 15: 2, 93]

As he contemplated the meaning and the implications of the verses, he cried with such intensity that he fainted. His mother rushed to him and tried very hard to revive him, but he wouldn't respond; she thought that he had died. Looking into the face of her precious son, she said, "O my beloved one, O the joy of my heart, where shall we meet again?" In fact, Dinâr still had some life left in him, and hearing his mother's words, he answered with a faint voice, "My mother, if you do not find me on the wide plains of the Resurrection Day, then ask Malik, the Custodian of the Hell Fire, about me." He then made a croaking sound and died.

(continued from above)

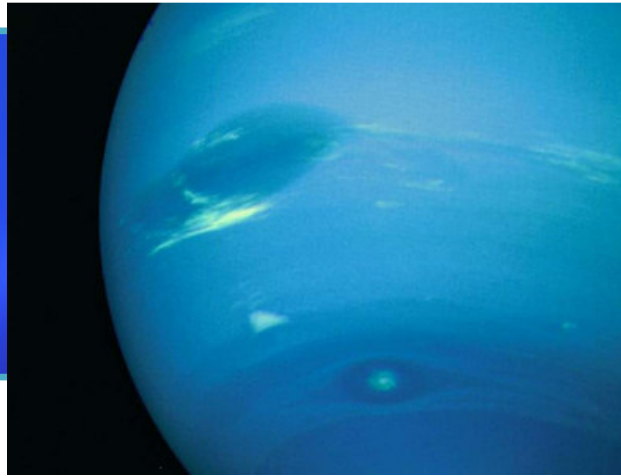
After she finished washing his body, Dinâr's mother prepared for him his funeral. She then went out and made the announcement: "O people, come to the (funeral) prayer of one who has been killed by (fear of) the Hell Fire." People began to come from all directions; it is said that, during that era, no greater gathering came together and no amount of tears were shed as much on that day.

On the same night that his funeral was held, one of Dinâr's friend saw him in a dream: attired in a green robe, Dinâr was prancing around in Paradise, all the while reciting the verse:

"So, by your Lord (O Muhammad), We shall certainly call all of them to account, for all they used to do." [Quran 15: 2, 93]

During the dream, his friend heard him say, "By His and Majesty, He asked me (about my deeds). Having mercy on me, He forgave me and pardoned me (my sins). Lo! Convey news of this to my mother."

[From the Book: Stories of Repentance, By: Muhammad Abduh Mughawiri]



tuesday | 7 muharram 1429 | 15 january 2008

Caliph Umar ibn Abdul 'Azeez said in a speech he gave:

"You were created to remain forever, but will be transferred from one life to another. O Allah's slaves, you now live in a life that contains food, but often brings pain in the throat while swallowing it, and contains drinks, but you often choke while drinking. This life does not bring you a delight that comforts you, but takes away another delight, that you hate to lose.

Therefore, work for the Life to come where you will end up for eternity."

[Al-'Ihya']

~ One Sin led to his Repentance ~

A righteous man was once asked to tell the story of the pivotal moment of his life, the moment in which he first began to apply the teachings of Islam, and the following was his answer:

When I was a young man, I would not hesitate to perpetrate any sin that was made available to me. Then, one day, I saw a young woman who was perhaps the most beautiful woman I had ever seen. Much tempted by her, I indicated to her that I wanted her to approach me. She seemed nervous, but I thought that she would probably agree to satisfy my sexual desires for money. She approached me with what seemed to be a great deal of trepidation, and when she actually stood before me, she looked extremely terrified.

Feeling sorry for her, I said, 'Do not fear, for I will not harm you.'

But my words did not lessen her terrible fright in the least; in fact, her situation worsened. She began to tremble like a palm tree leaf trembles with the wind.

I said, 'Tell me your story.'

She said, 'By Allah, o my brother, never before this day have I offered my body in this way. Dire need is what has driven me to this, for I have three daughters who have not eaten a single morsel of food for three days now. It was pity for them that brought me to this low point in my life.'

For the first time in my life, I felt pity; her story moved me, and I no longer entertained the intention of taking advantage of her. After she told me where she lived, I took a great deal of money, clothing and food to her house. When I returned to my house, I told my mother what had happened.

My mother knew that I had a book in which I would record all of my evil deeds, and so she said to me, 'My son, you are a man who has never performed a good deed except for the good deed that you performed today. I know that you have a book in which you record your evil exploits, go now and write in it your good deed.'

I stood up, went to my book, opened it, and found that all of its pages were blank- except for the first page on which was written a single line.

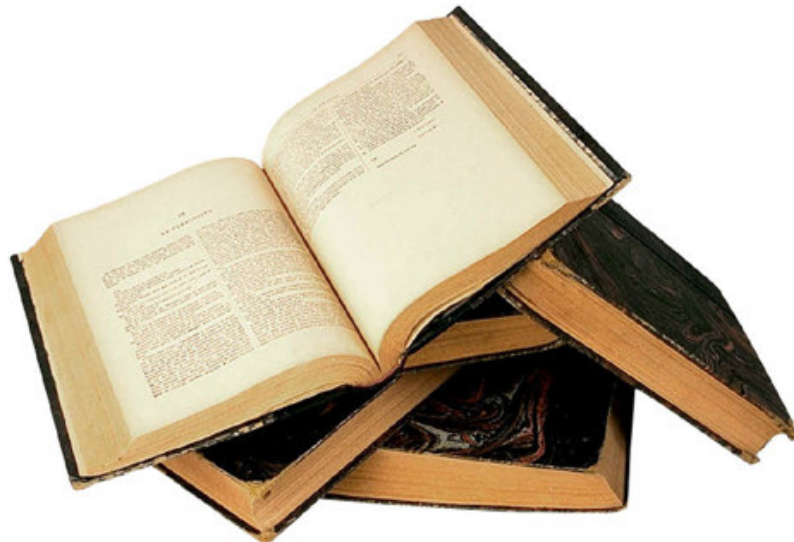
إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Verily, the good deeds remove the evil deeds (i.e. small sins)

[Hud : 114]

At that very moment, I raised my hands to the sky and said, 'By your Might and Majesty, never again will I disobey You.' "

[The book called: Stories of repentance]



~ A Great Lady in the Battle of Jalalabad ~

This story is about a great Arab lady narrated in Arabic by her son. Here is the translation of the story in the words of his son:

"I belong to Makkah and my house is very close to the Baitullah. It is so close that we can hear the Athan clearly. I was inspired by the west and fell a victim to their propagandas. Like other Arabs I kept deaf ears to the cries of oppressed humanity. I admired the infidel ways of the west. After completing my education I got a job in an airline and I decided to settle in London. I returned after sometime to get married. I was busy in preparing for the wedding when my friend told me that 'the battle between Kufr and Islam has just begun in Afghanistan and the Soviets have come with all their power to extinguish the light of Allah. The Soviets are killing and plundering. The time has come for Muslims to unite and fight this Infidel Powers and be ready for Jihad fi sabilillah.'

I was surprised to hear his words. I was blinded by luxuries and battling against infidels was totally opposite to my thoughts. The nation which had shown us the path of progress why should we fight her? I told my Mujahid friend 'probably you have become mad'. I went back to home and told this news to my mother.

As I was telling her I looked to her face. I was shocked to see her crying. I asked her why she was crying. She told me sorrowfully: *"For Allah's sake take me to Afghanistan I want to be martyred in the way of Allah."*

The words of my mother fell like a thunderbolt on me. I felt a strong disgust for myself. The faces of so many of those mothers who had become the victims of the oppression of infidels because of my negligence started revolving around my eyes. I could see their frail hands near my throat. *"Take me to Afghanistan"* the voice of my mother shook me once again.

I said to my beloved mother: "Dear mother you don't need to go there I am ready to sacrifice on your behalf." She replied firmly "I want to participate myself."

I found myself helpless in front of her firmness. We then decided that I will go there first and manage some place to stay and other things and then take my mother later. My mother hardly agreed to it but she departed me happily. After reaching Pakistan I managed a place to stay and returned to take my mother with me back to Peshawar. I found her to be in hospital and according to doctors in the last stages of her life. I told her that I have come to take you for Afghanistan. On hearing this, an electric current ran down her frail body and all the sickness disappeared.

The next day I was surprised to see that my great mother sold all her property and jewelry to donate it to the Mujahideen. I left my siblings crying and headed with my mom to Peshawar. On reaching Peshawar she grew even more restless to reach the front. When I asked my Ameer to allow my mother to participate he decided to talk to my mother himself. On seeing the Ameer my mother became extremely happy and handed all the money to him. The Ameer told her that it was enough from her and going to the front was not appropriate for her. She did not dare to refuse in front of the Ameer but she became extremely sad. So she left and I stayed with the intention of staying on the front for the rest of my life.

Only a little time had passed when I was informed that my mother was extremely sick and crying every time for the love of martyrdom and that she was reaching Islamabad on so and so date. I went to Islamabad. The emotional state of my mother had dragged me into a great unrest. She told me that this time she had come to sacrifice for the dominance of Islam and with no intention of going back. I took my old mother to the Jalalabad front. My mother was so happy so much that her tears won't stop. That day the Kufr must be shaking. The weak hands of this old lady looked so strong .

We reached the Jalalabad front. All the young Mujahideen started chanting enthusiastic slogans on seeing an old lady fighting for the dominance of Islam. Some moments can never be forgotten. They became a part of history... My mother had just reached the front when the enemies of Islam starting firing mortars to extinguish the radiance of Islam. Those taking part in Jihad know how pleasant such a moment is for a Mujahid. Thus, the Mujahideen brought forward my old mother against the so called Super Power.

She chanted Bismillah and Allahu Akbar to put the mortar in the cannon and like that with a Takbeer she would fire them on the enemies. These five hours were like a disaster for the infidels. As usual, the Russian planes responded by bombing the area with their planes. All the Mujahideen therefore left for their bunkers but this Mujahidah lady stood in the middle of battlefield. She raised her hands in prayer to Almighty Allah: *"O' Allah bless me with martyrdom"* for a long time she stood there praying in pursuit of martyrdom. Then she prayed like this: *"O' Allah! If you haven't written martyrdom in my fate then give me a wound in your way. I don't want to meet you without any signs of Jihad on the Day of Judgment"*. Her prayer was granted and this great lady got the gift of being wounded in the way of Allah so happily she returned to her home.

[Mujahid ki Azaan Part II]

[From Brave Women in Jihaad]

friday / 10 muharram 1429 / 18 january 2008

~ The Lowest Rank of those in Paradise ~

Abdullah ibn Mas`ood, radhiallahu `anhu, narrated that the Prophet, sallallahu `alaihi wa sallam said:

"I know the last person who will come out of Hell and the last one to enter the Paradise. A man comes out crawling and Allah (subhanahu wa ta`ala) says: Go, enter the Paradise. Then he approaches it and it appears to him as if filled, then he returns back and says: O Allah, I found it full. Then Allah says: Go, enter the Paradise. He approaches it and it appears to him as if filled. He then returns back and says: O Allah, I found it to be full. Allah says to him: Go, enter Paradise, you have what is equal to the whole world and ten folds (or, you have what is equal to ten times this world). He then says: "O Allah, are you mocking me (or laughing at me) while You are the King?" Ibn Mas`ood said: I saw the Prophet, sallallahu `alaihi wa sallam laugh till his molar teeth were seen. Abdullah stated that the Prophet sallallahu `alaihi wa sallam said: "That is the lowest rank of those in the Paradise." [Al Bukhari and Muslim]

In the Hadith narrated by Ibn Mas`ood and the Hadith narrated by Abu Saeed al Khudri, is the story of the man of the tree, who is in the lowest rank of Paradise. Allah reminds him, beseech such and such. When he says all and has nothing more to beg, Allah says: That is for you with ten folds more. Then he enters his house where his two wives of black and white eyed Hoor al`Ein came to him and say: We thank Allah who brought you alive to us and brought us alive to you. Then he says: No person is given like what I have been given." [Muslim]

Al Mughira ibn Shu`ba narrated that the Prophet, sallallahu `alaihi wa sallam, said:

"Musa `alaihis salam asked Allah: Who is of the lowest rank among those of Paradise? He said: He is a man who comes after those of Paradise have been entered into it." Then it is said to him, "Enter Paradise." He says: O my Rabb Allah, how could I? People had already taken their places and got their grants? He is then told: Will you be satisfied if you have the possessions of a king of the world. He says: I am satisfied O my Rabb. Then Allah says: that is for you, and like it, and a like, and a like, and a like." For the fifth he says 'I am pleased O my Rabb'. Allah says: this is for you and like it ten folds, and also whatever you like and what pleases your eyes. The man says: I am pleased O my Rabb!..." [Muslim]

You do not know him...

Al-Khatīb al-Baghdādī narrated in “Al-Kifāyah”, that a man bore witness in the presence of ‘Umar, so he said to him, “I do not know you, but it doesn’t harm you that I do not know you. Bring someone who knows you.” So a man from the people said, “I know him.” He said, “What do you know him with?” He said, “With justice and virtue.” He said, “So he is your closest neighbor whom you know his night and his day, his entering and his leaving?” He said, “No.” He said, “So he dealt with you with the Dīnār and the Dirham, both of which are used as evidence for piety?” He said, “No.” He said, “So you companion in travel, which is used as evidence in generous manners?” He said, “No.” He said, “You do not know him.” Then he said to the man, “Bring someone who knows you.”

Also narrated by Al-‘Uqaylī, Al-Baghawī, and Al-Bayhaqī. It was declared “Sahīh” by Al-Albānī in “Irwā’ Al-Ghalīl”, #2637, “Hasan” by Ibn Kathīr in “Irshād Al-Faqīh”, Vol. 2/403, and Muhammad Ibn Muhammad Al-Ghazzī in “Itqān Mā Yuhsin”, Vol. 1/295. But it was rejected by Ibn Al-Mulaqqin in “Al-Badr Al-Munīr”, Vol. 9/610. Some from Sulaymān Ibn Harb and some from him from Kharashah Ibn Al-Hurr Al-Fazārī.

Zaadhaan's Repentance

He narrates:

I was a boy with a nice voice and I was good at playing drums. I was once with a friend and we had nabeedh (a date infusion drink that can turn alcoholic) and I was singing for my friends. Ibn Mas’ud was passing by and entered upon us; he struck the drink container we had and broke the drum. Then he said, “O boy! If your nice voice was to be heard reciting Qur’aan instead you would be the man!” And then he went on his way. I asked my friends, “Who was that?” They told me it was Ibn Mas’ud. At that point tawbah was cast into my soul, and so I ran after him crying, I grabbed his garment and he turned to me and embraced me and cried. He said, “Welcome to him who Allah loves. Sit down.” He then went inside and brought out some dates for me.

Thereafter, Zaadhaan became pious; Al-Dhahabi also reports that he was seen praying and it was as if he was a piece of wood or a tree in his stillness and humility in prayer.

He died in 82H, Allah have mercy on him.

Al-Dhahabi said about Zaadhaan:

He was one of the major scholars, he was born during the life of the Prophet – Allah’s peace and blessing be upon him...he was a reliable and truthful reporter...he reported numerous ahadith. The following are some of the Companions he reported from:

‘Umar , ‘Ali , Salmaan (Al-Faarsi) , Ibn Mas’ud, ‘Aa’ishah,
Hudhayfah, Jareer Al-Bajali, Ibn ‘Umar, Al-Baraa` b. ‘Aazib

[Al-Dhahabi, Siyar A’laam Al-Nubalaa`, in his biography of Zaadhaan]

Take Pride in Islam

...Some Muslims try to hide their Islamic identity for fear of being labeled as “fundamentalist”. Men are shaving their beard and women are trying to make their hijab look like the latest fall fashion. If presented with food or drink that is haram, they say we are full at the moment, or they say we do not like the particular food. Only few say that they cannot eat it because it is unlawful in Islam. This is not the way of the companions of the Prophet, sallallahu `alaihi wa sallam, behaved. When the companions accepted Islam, they became proud of it and felt that all other ideologies and ways of life are inferior to what has been revealed to them from above seven heavens.

In the battle between the Muslims and the Persians, Rostom, the leader of the Persian army, asked to negotiate with the Muslims. Sa’d ibn Abi Waqqas, the Muslim leader in that battle, sent a group of companions among which was Rabi’e ibn Amir. The Persian leader prepared a magnificent reception in order to impress those “Bedouins” and weaken their position. The Persians asked Rabi’e to enter without his arms. HE refused and entered with his arms and his horse and tied his horse next to Rostom. Rostom asked: “What brings you?” Rabi’e said: “Allah has sent us to convert mankind from the worship of people to the worship of Allah and from the narrowness of this life to its wideness and from the oppression of the religions to the justice of Islam. Allah has sent us to His creatures with His religion. Whoever accepts it, we accept from him and whoever refuses, we fight him until we get the Promise of Allah?” “

And what is His Promise?” asked Rostom. “Paradise for those who die and victory for those who survive” answered Rabi’e. Rostom said: “Can you delay this matter until we think about it?” Rabi’e answered: “Yes. How many days you need, one or two?” Rostom said: “More. Until I write to my people.” Rabi’e said: “We can’t. Our Prophet does not authorize us to delay our enemies more than three days. So make up your mind.”

This companion came from a society which was materially far behind the Persian empire. Nevertheless he had in himself the seed of Truth and righteousness that allowed him not to be distracted or impressed with the glamour surrounding the Disbelievers. Civilization starts with the correct belief and faith. The material aspects of civilization will come later as a by-product. On the other hand, the disbeliever, no matter how materially advanced he might be, is an uncivilized person and bears in his soul the germs of his own destruction. **This is why you should take pride in your religion. This is why you should take pride in Islam...**

~ Love and Hate for Allah Alone ~

Ibn Taymiyyah said, **“The declaration of faith, there is no deity worthy of worship but Allah, requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and to hate what Allah hates.”**

[al-Ihtijaaj bil-Qadar, p.62.]

Wise sayings of the righteous on their death beds

Ali bin Abu Talib

When Ali was struck with a lethal blow, he said "Where is the one who struck me?"

"We have apprehended him" someone said.

"Feed him from my own food", Ali instructed. "And provide for him from my supply of drink. If I get through this alive, I will issue judgment regarding his case. But if I die, then kill him with no more than a single blow(i.e. don't torture him)"

Ali then charged Al-Hasan with the duty of washing his corpse, making it clear that Al-Hasan should not be extravagant in providing him with a shroud. Ali then said , "Indeed, I heard the messenger of Allah say:

"Do not be extravagant with the shroud, for it will be quickly taken away from him(i.e. the earth tears it apart quickly)" Abu Dawood 3154

And when you walk with me (i.e. carry me to the grave), walk neither fast nor slow, for if (my destination) is good , you will be hastening me towards it, but if (my destination) is evil, then at least you will have cast me from your shoulders (i.e. freed yourselves from me)."



thursday / 16 muharram 1429 / 24 january 2008

Anas (may Allah be pleased with him) narrated that the Prophet peace and blessings be upon him said: "If a **woman** of the people of **Paradise** were to look at this earth, she would **light up** everything in between and fill it with her **fragrance**; the veil on her head is better than this world and all that is in it."

[Bukhari]

~ Sustained Awareness of Allah ~

Let us begin with a discussion of the first form and its methods. How can you remember Allah throughout the normal course of your day without withdrawing from the routine of your daily worldly life? How can you ensure that your personal life, family life, professional life and other activities all continue in full swing, and yet, at the same time, ensure that your life as a whole - every moment of it - is permeated with remembrance of Allah? Such an all-pervading dhikr can be an onerous task, but one you can accomplish - with some ease. Let me remind you of four states of consciousness that you must strive to develop by remembering certain things, absorbing them and reminding yourself of them often.

ONE: Say to yourself: I am in Allah's presence; He is watching me.: Say to yourself: I am in Allah's presence; He is watching me.

If ever you are alone, He is the second and that if you are two, He is the third. He is with you wherever you are. [al-Mujadala 58: 7.] He is nearer to you than your-jugular vein. [Qaf 50: 16-18.] He is watching everything that you do and hearing everything that you say. He is ever present and His knowledge is all encompassing. Remind yourself of this as often as you can, and throughout the day- every time you begin a new task, and every time you speak. Indeed, your aim should be to impress this on your heart in such a way that it ultimately becomes your very breath. When the Prophet was asked by a Companion about the best method of purifying himself, he replied: 'You should always remember that Allah is with you wherever you are.' (Tirmidhi.)

(To be continued bi idhnillaah)

[In the Early Hours - Khurram Murad]

~ Why We Should Migrate ~

Shaykh ul Islam Ibn Taymiyyah (rahimahullah) said,

“The state of a place reflects the state of a person.

It is possible to be sometimes a Muslim and at other times a disbeliever;
sometimes sincere and at other times hypocritical;
sometimes good and pious and at other times rotten and corrupt.

Thus, a person becomes like the place of his abode.

**The migration of a person from a land of disbelief and profanity to
one of faith and probity is
an expression of repentance and of his turning away from disobedience
and perversion to belief and obedience.**

This is so until the Day of Resurrection.”

sunday | 19 muharram 1429 | 27 january 2008

The Beauty Of One's Islam Lies In ...

Ibn al-Jawzī رحمه الله عليه says:

"You should know that the beauty of a person's Islam lies in his leaving those things that do not concern him. When Allah wills evil for a person he puts him through the test of argumentation - when Allah wills good for a person he inspires him to do good deeds.

If Allah takes away your tongue and gives back to you your heart he has been extremely kind to you; but if he takes away from you your heart and gives you back your tongue then know that you are in a serious calamity.

[al-Mutashâbihât fil-Qur'an – Page 11]

monday | 20 muharram 1429 | 28 january 2008

And We think We are Something

Ponder over this verse:

{"Shall We inform you of the greatest losers in respect of their deeds?
Those whose efforts have been wasted in this life while they thought that they were acquiring
good by their deeds!"} [al-Kahf; 103-104]

...and this hadith:

"If a man were to be dragged on his face from the day he was born until the day he dies in order to please Allah, then on the Day of Resurrection, he will not consider this to have been sufficient to gain Allah's Pleasure." [Sahih al-Jami"; # 5249]

...and this statement of Ibn Taymiyyah:

"Verily, I constantly renew my Islam until this very day, as up to now, I do not consider myself to have ever been a good Muslim." [Narrated by Ibn al-Qayyim in 'Madarij as-Salikin'; 1/218]

And we think we're something...

[رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا]

(Our Lord! Let not our hearts deviate (from the truth) after You have guided us.) meaning, "Do not deviate our hearts from the guidance after You allowed them to acquire it. Do not make us like those who have wickedness in their hearts, those who follow the Mutashabih in the Qur'an. Rather, make us remain firmly on Your straight path and true religion."

[Aal Imraan: 8]

[وَهَبْ لَنَا مِنْ لَدُنْكَ]

(And grant us from Ladunka) meaning, from You,

[رَحْمَةً]

(Mercy) with which You make our hearts firm, and increase in our Faith and certainty,

[إِنَّكَ أَنْتَ الْوَهَّابُ]

(Truly, You are the Bestower)

Ibn Abi Hatim and Ibn Jarir recorded that Umm Salamah said that the Prophet used to supplicate,

«يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ»

(O You Who changes the hearts, make my heart firm on Your religion.)

He then recited,

[رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ]

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

[Tafseer ibn Katheer]

4 outwardly virtues that are actually obligations

Uthmaan bin Affaan said,

"There are four things which are outwardly virtues, but in reality are obligations: mixing with righteous people is a virtue, and following their example is a duty; reading Qur'an is a virtue and acting upon it is a duty; visiting the graves is a virtue and preparing for death is a duty; and visiting the sick person is a virtue and asking him to make a will is a duty."

[Faraa'id al-Kalaam, p.278]



thursday | 23 muharram 1429 | 31 january 2008

~ The Severity of the Test Causes Elevation of Rank ~

When the test becomes severe, that is for the righteous believer a cause for the elevation of his rank, and the greatness of his reward, as can be seen in the following hadith:

"The Prophet was asked: 'Which people are most severely tested?' He said: '**The prophets, then the righteous ones, then others in descending order of their righteousness.** Each one is tested in accordance to his belief: if firmness is found therein, his trials are increased, if, on the other hand, he is weak and wavering in belief, his trials are lightened. The believer will continue to be subjected to trials and tests until he walks on the surface of the earth without a single sin upon him.'"

Thus, he needs patience more than others, and that is the cause of leadership (Imamate) in faith, as Allah said:

And we made them leaders (imams) who guide (the people) by our order as long as they were patient, and had a certainty of belief in our signs.

As-Sajda 32:24

friday | 24 muharram 1429 | 1 february 2008

R-E-F-L-E-C-T

*“Whoever reflects will find that the noblest and
most dignified person of every gathering is the one
who is most silent,
because silence beautifies the scholar and conceals
the faults of the ignorant.”*

-Ibrâhîm an-Nakhâ'î (rahimahullâh)

~ Sustained Awareness of Allah ~

(continued from page 12)

TWO: Say to yourself: Everything I have, has been given to me by Allah.

All that there is - surrounding you, on you and in you - comes from Allah alone. There is none that creates or gives anything but Allah. [an-Nahl 16:78; Ya Sin 36:33-35.] Therefore, reflect upon all the baraka or blessing that He has created you with and be thankful to Him. In all the adhkar that the Prophet has taught us, hamd or gratefulness to Allah is a constant theme. Many of these adhkar are simple to learn, and indeed, it was the most simple of his adhkar that he used most frequently. When the Prophet rose in the morning, he would say Alhamdu lillah; whenever he ate or drank he would say Alhamdu lillah; and even when he relieved himself he would give thanks to Allah. Learn as many of the adhkar as you can, and throughout the day, as you witness all that Allah has blessed you with, punctuate your day with these adhkar.

If ever you appear to be short of things to be thankful for, recall the hadith of the Prophet: 'There are 360 joints in the body and for each joint you must give a sadaqa [thanks or charity] each day.' (Bukhari.) You must give a sadaqa for each one of them because without any one of them you will be incomplete and handicapped. You must do this on a daily basis for should any one of them become damaged one day, you will similarly become incapacitated.

Additionally, you may remind yourself that, as we now know from our knowledge of human physiology your heart beats 72 times a minute. Every time it beats, it does so with the permission of Allah. The moment He withdraws that permission, the heart will stop beating and your life will certainly come to an end. If you feel that there is nothing else to thank Allah for, then thank him for the life that He has given you - for, so long as there is life, there is hope.

(to be continued, bi idhnillaah)

sunday | 26 muharram 1429 | 3 february 2008

Wise sayings of the righteous on their death beds

Abu Bakr As-Siddiq

When he was on his deathbed, Abu Bakr summoned for Umar to come to him. When the latter arrived, Abu Bakr said "indeed, I want to give you some final advice-if you will accept it from me: Indeed, Allah azza wa-jall has rights during the night, which he does not accept during the day; and rights during the day, which he does not accept during the night. And verily, He Azza wa-Jall does not accept voluntary acts of worship until obligatory ones are first performed. Do you not see that those whose scales are heavy in the hereafter are heavy only because they followed the truth in the world, for doing so was heavy upon them(i.e., it required striving and effort, like an upward climb.) And it is befitting for a scale to be heavy when only truth is placed on it. Do you not see that those whose scales (i.e. scales of good deeds) are light in the hereafter are light only because they followed falsehood in the world; and doing so was light for them(i.e., easy, without strain, like descending a downward slope). And it is only befitting for a scale to be light when only falsehood is placed on it. Do you not see that Allah azza wa-jall revealed verses that inspire hope after verses that inspire terror, and verses that inspire terror after verses that inspire hope This is so that a slave remains both hopeful (of reward) and fearful (of punishment), without taking his own life, and without hoping for anything other than the truth from Allah Azza wa-jall. If you remember and preserve (i., apply) this advice of mine, then let no matter of the unseen world be more beloved too you than death-which, at any rate, is inevitable. And if you do not heed this advice of mine, then let no matter from the unseen world be more hateful to you than death."

monday | 27 muharram 1429 | 4 february 2008

"To Earn the Pleasure of Allah"

A father and a son were once guests of Imam Ali Bin Abi Taalib. As they arrived, the Imam received them warmly and arranged for their comfortable accommodation. In a room where they were seated, Ali sat opposite to them, engaging them in a friendly conversation. After the food had been served and eaten, the Imam's servant brought a basin and a pitcher full of water for washing the guest's hands. Ali took the pitcher himself and asked the father to extend his hands so that he could pour the water..

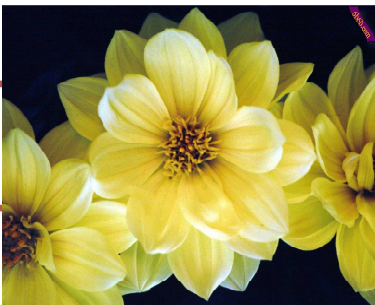
"How is it possible that my Imam serves me? It should be the other way," the guest said. Imam Ali said: "Here is your brother in faith, eager to serve his brother and to earn the pleasure of Allah. Why do you prevent him?" But the guest hesitated. Finally Ali said: "As your Imam, I request that you allow me the honor of this service." And when the guest complied, Ali said: "Let your hands be washed thoroughly. Do not hasten, thinking that I should be relieved of this duty early." When it was the son's turn, Ali instructed his own son Muhammad Ibn Hanafiyyah, to hold the pitcher and wash the guest's hands. Looking at the guests son, the Imam said: "I washed your father's hands and my son washed your hands. If your father had not been my guest today, I would have washed your hands myself. But Allah loves to see that when a father and a son are present in a place, the father enjoys a privilege and a priority."

"Glimpses From the Lives of the Sahaba and Tabi'een, Imam Ali Bin Abi Talib."
By Dr. M. Jilani. Taiba Publishers, 2003.

~ Heroic Woman ~

The caliph 'Uthman ibn Affan (May Allah be pleased with him) appointed Habib ibn Maslamah al-Fihri to lead a Muslim army against the Byzantines, who had provoked the Muslims. The wife of Habib was also a soldier in this army. Before the battle began, Habib started checking on his army, and his wife came and asked him: "Where will we meet when the fighting becomes intense and the ranks of the army are moving like waves?"

He replied: "You will find me either in the tent of the Byzantine commander, or in Paradise." The fighting grew intense and Habib and his companions fought bravely as never before. Allah granted them victory over the Byzantines, and Habib rushed to the tent of the Byzantine commander to wait for his wife. When he reached the door of the tent he found something amazing: **his wife had got there before him and already entered the tent of the Byzantine commander.**



wednesday | 29 muharram 1429 | 6 february 2008

'Umar (radiya Allahu Anh)'s advice

'Umar (radiya Allahu Anh) said,

"Do not speak about that which does not concern you.

Know your enemy and be wary of your friend, except for the trustworthy one.

And no one is trustworthy, except for the person who fears Allah.

Do not walk with the evildoer, lest he teaches you some of his wickedness; and do not reveal your secrets to him.

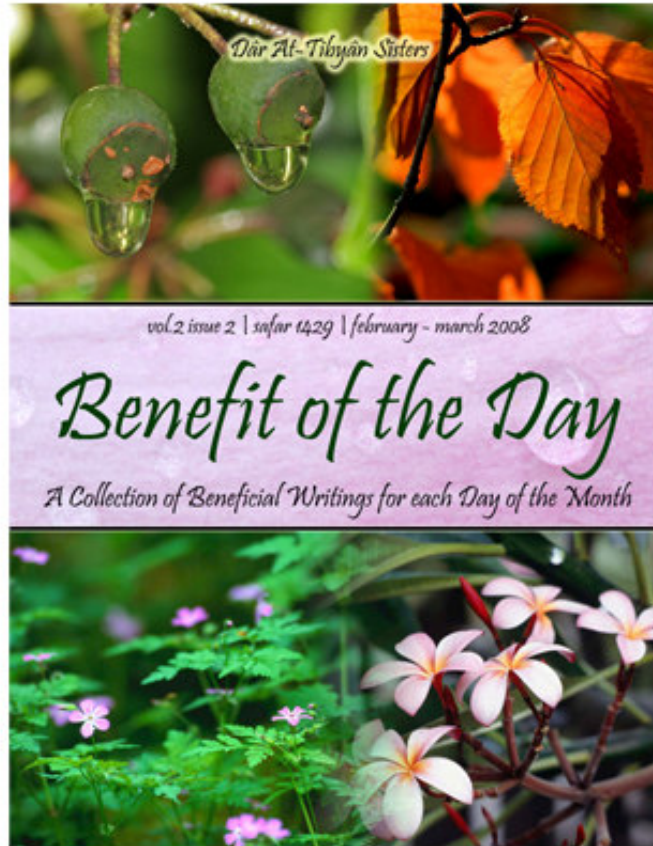
And when you consult others in your affairs, consult only those who fear Allah 'Azza wa-jall (the possessor of might and majesty)"

Ibnu'l-Jawzee (ra)

Sifatus-Safwah 1/149

Coming Soon InshaAllah

vol. 2 issue 2: safar



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